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Know that the Self is the lord of the chariot; that the body is the chariot; know that soul is the charioteer; and that mind is the rein. —KATHA UPANISHAD.

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"OUR CYCLE AND THE NEXT"

HOWEVER seriously men may regard the tragic turn of world history in recent months, there are matters of even greater import for the student of Theosophy to consider. In this very hour, when the combined destinies of races and nations and the forms of western culture are being weighed in the balance of Karmic adjustment, a great cycle of an altogether different character is beginning to exert its powerful though unseen influence in human affairs. "The twentieth century," H.P.B. wrote in 1887, "has strange developments in store for humanity, and may even be the last of its name."[1]

The brief national and "tribal" cycles which a few modern historians have been able to observe, leading to theories of cultural periodicity like that of Oswald Spengler, are simply effects; a larger perspective and more penetrating insight are needed to interpret the events of the contemporary scene. As to these smaller cycles—"wheels within wheels,"—*The Secret Doctrine* speaks of "the difficulty of comprehending, and discriminating between them, with regard to their physical and spiritual effects, without having thoroughly mastered their relations with, and action upon the respective positions of nations and races, in their destiny and evolution."[2] Man, although a free agent during his stay on earth, "cannot escape his *ruling* Destiny, but he has the choice of two paths that lead him in that direction, and he can reach the goal of misery—if such is decreed to him, either in the snowy white robes of the Martyr, or in the soiled garments of a volunteer in the iniquitous course; . . ."[3]

Just as each period of psychic and physiological development brings to the individual new forms of experience, with their accom-

[1] THEOSOPHY IV, 73. [2] *S.D.* I, 642. [3] *Ibid.*, 639.

panying choices which cannot be avoided or escaped, so, in the life of nations and the race as a whole, there are varied terms of cyclic evolution, each bearing its peculiar problems, each modifying the effects of all other cycles, larger and smaller, on planes above and below, which run concurrently. Cycles affecting the psychic and intellectual life of humanity are uniformly ignored by exoteric historians simply because the very existence of these periodic influences is wholly unknown in the West. But to the pagan philosophers of antiquity, "cycles meant something more than a mere succession of events, or a periodical space of time of more or less prolonged duration. For they were generally marked with recurrences of a more varied and *intellectual* character than are exhibited in the periodical return of seasons or of certain constellations."[4]

Besides the many general statements of the teaching concerning hidden cycles and their effect on the human races, there are specific prognostications as to the present epoch. In the first article of her series, "The Esoteric Character of the Gospels," H.P.B. included the following note:

> There are several remarkable cycles that come to a close at the end of this century. First, the 5,000 years of the Kaliyug cycle; again the Messianic cycle of the Samaritan (also Kabalistic) Jews of the man connected with *Pisces* (Ichthys or "Fish-man" *Dag*). It is a cycle, historic and not very long, but very occult, lasting about 2,155 solar years, but having a true significance only when computed by lunar months. It occured 2410 and 255 B.C., or when the equinox entered into the sign of *Ram,* and again into that of *Pisces.* When it enters, in a few years, the sign of Aquarius, psychologists will have some extra work to do, and the psychic idiosyncrasies of humanity will enter on a great change.[5]

"Our Fifth Race," she says in *The Secret Doctrine,* "is rapidly approaching the Fifth Element—call it interstellar ether, if you will—which has more to do, however, with psychology than with physics."[6] And to the American Theosophists—the vanguard of human evolution in the present cycle,—she wrote:

> Your position as the fore-runners of the sixth sub-race of the fifth root-race has its own special perils as well as its special advantages. Psychism, with all its allurements and all its dangers, is necessarily developing among you, and you must beware lest the Psychic outruns the Manasic and the Spiritual development. . . . Watch therefore carefully this development, inevitable in your race and evolution-period so that it may finally work for good and not for evil; . . .

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[4] *Ibid.,* 645. [5] THEOSOPHY IV, 33 fn. [6] *S.D.* II, 135.

The races of man, *The Secret Doctrine* states, develop co-ordinately and on parallel lines with the Elements, "every new Race being physiologically adapted to meet the additional elements."[7] In *Isis Unveiled,* H.P.B. called attention to the fact that the psychic phenomena of the last century began in America. The new continent, she says, overflows with sensitives and mediums partially because of climatic influence and *especially* because of "the physiological condition of the population." Continuing, she anticipates what was later explained in *The Secret Doctrine* by the statement that the Americans are the germs of the Sixth sub-race, already a "primary race," *pro tem.,* before becoming a race apart; thus:

> Hundreds of thousands, and even millions of men from various climates and of different constitutions and habits, have, since 1692, invaded North America, and by intermarrying have substantially changed the physical type of the inhabitants. Of what country in the world do the women's constitutions bear comparison with the delicate, nervous, and sensitive constitutions of the feminine portion of the population of the United States? We were struck on our arrival in the country with the semi-transparent delicacy of skin of the natives of both sexes. . . . America is the conservatory of sensitives. . . .[8]

It is clear, then, that the peculiarly psychological influences ushered in by the so-called "Aquarian Age" will find intensified expression in America, among a people set apart by nature for this development. Americans will be the first to feel the effects of the developing fifth element of Ether, which, according to Occult Science, is the grossest form of the Akasa, the fifth universal Cosmic Principle, to which corresponds and from which proceeds the human Manas. But Ether is also the Astral Light—"that deceptive light whose *soul* is divine, but whose body—the light waves on the lower planes—is infernal; for those waves are but the black and disfigured reflections of the earth's memories."

From the viewpoint of cyclic evolution, our "rapid approach" to the Fifth Element involves two possibilities; one, a further incarnation of Manas, through the agency of its lower principle; the other, a falling prey to the malign influences of the astral light. With respect to the first of these alternatives, it should be remembered that it is solely through the psychic or astral principle that the Higher Mind is able to act on this plane at all. Mind, H.P.B. says in "Psychic and Noetic Action," as a *pure* ray of the "Son of Universal Mind," could perform no functions in the body, but would

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[7] *Loc. cit.*

[8] *Isis Unveiled* II, 19.

remain powerless over the turbulent organs of matter. "While its inner constitution is Manasic, its 'body' or rather functioning essence, is heterogeneous, and leavened with the Astral Light, the lowest element of Ether." This blind and deceptive element makes of Manas an active spiritual entity on this plane, but at the same time "brings it into so close contact with matter as to entirely becloud its divine nature and stultify its intuitions."[9]

Manas will incarnate fully in the great mass of humanity only during the Fifth Round, and then, as said in *The Ocean of Theosophy,* "all will be compelled to consciously make the choice to right or left, the one leading to complete and conscious union with *Atma,* the other to the annihilation of those beings who prefer that path." It follows that, with each cycle of increased Manasic responsibility in this Round, a correspondingly important moment of choice must be met. What more critical time, then, than the crisis coming toward the end of the fifth sub-race of the Fifth Root Race, during the preparation for the sixth sub-race?

The leading attribute of the *sixth* stage of any and every cycle of race evolution must be *Buddhic* in character; hence, during the present cycle it is possible for the eye of psycho-spiritual perception to open, in some degree at least. This is the bright opportunity which in years to come may be realized by the few—"few," because we are in the Fourth Round, during which, for the great average, Desire is still the ruling principle. Yet the good that might be accomplished even by these few must be well nigh incalculable; in addition, the force of desire is already modified somewhat by the superimposed cycle of the Fifth Great Race, plus the added impetus of mind given by the now closing cycle of the fifth subdivision of the root race. It is easy to see why Mr. Judge, using an expression coined by the Theosophical Adepts, called the present "an age of transition"—a time "when every system of thought, science, religion, government, and society is changing, and men's minds are only preparing for an *alteration* into that state which will permit the race to advance to the point suitable for these elder brothers to introduce their actual presence to our sight."

This great hope, however, is not the only possibility held in store by the future. Dangers are equally great, and the warnings given by the Teachers have immediate application to the present. In 1888, when H.P.B. was asked by a correspondent how the teachings of Occult Science came to be given to the world, she replied by saying

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[9] THEOSOPHY III, 386; XXVIII, 257.

that "A *crisis* had arrived in which it was *absolutely necessary* to bring within the reach of our generation the Esoteric Doctrine of the eternal cycles." Religion, she pointed out, "had long been smothering beneath the dustheaps of Sectarianism," while Science was giving it "the *coup-de-grace* with the iron bar of materialism." And—"To crown the disorder the phantom world of Hades, or Kamaloca, had burst in a muddy torrent into ten thousand séance-rooms, and created most misleading notions of man's post-mortem state."[10] A year later, she wrote in *The Key to Theosophy:* "Had the formation of the Theosophical Society been postponed a few years longer, one half of the civilized nations would have become by this time rank materialists, and the other half anthropomorphists and phenomenalists."

Can we suppose that this was a crisis of the nineteenth century *only*? The phenomena of the 1830's and the early '40's, preceding the "muddy torrent" which burst forth in 1848, were mere incidents compared to the hotbeds of psychism now receiving both deliberate and unconscious cultivation. Already our psychiatrists are desperately trying to cope with the mental disorders so suggestively indicated in H.P.B.'s note on the Messianic cycle of Aquarius. What is this *Schizophrenia*—so widespread as to cause a modern writer to let it name our age,[11]—this splitting apart of the psychic and intellectual life, but an *un*natural effect of a natural cycle? Statistics of mental disease reveal that "schizophrenic patients occupy one-fifth of all the hospital beds in the United States, reckoning in general hospital as well as mental hospital beds."[12] The number of mental cases per 100,000 population is now more than four times what it was eighty years ago, according to the chief official of the U. S. Public Health Service.[13] The statistical *Bulletin* of the Metropolitan Life Insurance Company predicts that one out of every nineteen children born during a recent three-year period will eventually require the care of an institution for mental disease—and the rate is constantly rising.[14] Physicians on the U. S. Social Security Board assert that the emotionally handicapped and the mentally diseased in America together total approximately 14,500,000 persons—more than 10 percent of the entire population.[15]

Nearly every major influence affecting the psychic and mental life of the American people conspires to produce a passive state

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[10] *Lucifer* III, 174.
[11] Leslie C. Barber, "The Age of Schizophrenia," *Harper's*, December, 1937.
[12] A.M.A. *Journal*, Oct. 16, 1937.
[13] New York *Times*, Dec. 5, 1939.
[14] *Bulletin* for July, 1937.
[15] New York *Times*, Dec. 29, 1938.

of mind. There are in the United States forty-five million radios —nine to every ten families—going on an average of five hours a day. The lower the quality of the broadcast, the more listeners it gains.[16] Education declares itself frustrated by the "devastating influences of radio, screen and press." To modern young people, reading good books seems a dull business, a speaker recently told members of the New York Library Association. "Since they do not read well, they do not get pleasure out of it, and they tend to read predigested material."[17] Present methods in higher education foster this tendency. Dr. Hutchins recently observed: "It is perfectly possible to graduate from a good American college without reading a single great book in its entirety."[18] Another educator reports the possibility that a large number of college students may suffer serious "mental breakdowns" unless some method is found to help them solve their "emotional difficulties and personality problems."[19] The ultimate failure of education in America is revealed by the Carnegie Foundation report on high school and college education in Pennsylvania, in the statement: "The current practice of the vast majority of American schools and colleges makes no requirement whatever that a given body of knowledge shall become the relatively permanent and available equipment of the student."[20]

Because of these lacks in education, and the generally disintegrating influences of home and community life to which American youth is exposed, the generation now growing to maturity looks at the present with apathy, to the future with fear. A psychologist of the Progressive Education Association asserts that "boys and girls, afraid that they cannot be absorbed by society in a constructive capacity, are just shuffling along, without any sort of philosophy, without any hope." How easy, this expert suggests, it would be for a dictator "or any one else who came along with a program to get hold of this group."[21] The young are without habits of self-discipline, without any conscious idealism transmitted by their elders, yet full of the desires and uninhibited selfishness which modern civilization encourages as the very condition of its material achievement! Gorged in sensation from the very moment their physiological and psychic perceptions begin to awake, many American children have little chance to grow into anything but neurasthenics and psychotics. Their blood stream vitiated by wholesale injections, their physical heredity derived from parents many of whom regard

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[16] *New Republic*, Feb. 19.
[17] New York *Times*, Oct. 9, 1938.
[18] New York *Times*, Oct. 10, 1937.
[19] New York *Times*, July 20, 1939.
[20] "The Student and his Knowledge," Carnegie Foundation *Bulletin* No. 29, p. 7.
[21] New York *Times*, April 6, 1939.

drinking as a normal social amenity and half of whom are fated to die of some dreaded degenerative disease, even the bodily health of this generation is seriously menaced. A recruiting officer of the U.S. Army recently reported that "32 percent of the young men volunteering for Army service in May had to be rejected as physically unfit and that 60 percent of those volunteering from urban centers will have to be rejected for health and other reasons."[22]

This is the soil in which the germs of latent psychic powers must take root, this the nutrition to support their growth, and this the guidance, except for the very few, under which these strange new capacities will find expression!

In medicine, the use of hypnotism is fast becoming commonplace. Many of the universities and colleges conduct hypnotic experiments on students of psychology. The widespread investigations of telepathy, which may well engender passive habits of mind among the subjects, are familiar to all. Psychic cults thrive in these days of religious bankruptcy and moral indecision, claiming hundreds of thousands and even millions of followers. Arrogant in the assumed authority of new revelation, flaunting the sacred names of great adepts, these false prophets exploit the spiritual and moral ignorance that is ages old, but ever eager to accept a new formula for personal and social miracles. "Yogis" from India mulct countless awed and worshiping victims of their life's savings, and then sue each other in the courts for a "just" division of the spoils. Meanwhile, among the effete and "cultured" classes, ennui combines with vague fears of coming retribution to welcome the escape offered by the subtler brands of Hatha Yoga. Books written by accomplished journalists are telling intellectuals how their purposeless lives may gain emotional stability through oriental psychology. A course in Yoga is now offered at Columbia University.[23] Occult schools are increasing and "secrets" of the occult arts provide drawing-room small talk. While this is going on, the mediocre majority of materialistically prejudiced teachers and popular writers on science continue to pour contempt on the suggestion that moral philosophy has any meaning, that metaphysics has any use, and that the simple truths of altruism, self-sacrifice, and brotherhood should govern in the lives of modern men and women.

Running parallel with the revival of old-fashioned Spiritualism, more than one large university is showing an interest in the phenomena of mediumship. Duke University recently awarded a

[22] *Science*, June 7.

[23] New York *Times*, Nov. 30, 1939.

degree of Doctor of Philosophy to a researcher whose thesis digested spiritualistic communications purporting to be from his dead wife. Avid for sensation, modern newspapers report the prodigious feats of child mediums and psychics, while popular mass magazines whet the growing public appetite for the mysterious and wonderful.

The unconscious sorcery of psycho-analysis, with its "confessional" technique and soul-degrading theory, has deeply penetrated modern sociological literature, justifying the amoral techniques of merely nationalistic statecraft. Freedom and democracy are in many quarters secretly regarded as outworn concepts of Christian theology, and of egalitarian wishful political thinking, with no place in the deterministic scheme of "scientific" social theory. Even modern liberalism, forgetful of its original objective of a community of free spirits, has compromised its ideals by interpreting "freedom" as mere economic security. No true freedom is ever obtained without sacrifice, yet in modern liberal thought there is not even the faintest echo of this ancient truth. Today liberalism declares war against the scapegoats of class, the demons and personal devils of nationalistic ideology, but never against the materialism and selfishness which have made all these horrors possible.

As the mirages of economic and political panaceas fade, revealing the desolate realities of modern social life, the inequities imposed under the cover of high ideals, the ignorance and insincerity of those in places of authority—the masses are unconsciously casting about for a new fantasy of wish-fulfillment to hold off for a time the hopeless despair which the selfishness of our time inexorably generates. It needs only a clever psycho-religious demagogue, schooled in the techniques of deceit developed almost to perfection in modern advertising and propaganda methods, to capture and mislead millions of discontented followers. America is already the theater of the activities of countless small organizations, each promising a new dispensation for its members, each boasting that at last, the "truth," economic, political, or religious, has been found. There may come a time when all these restless energies will combine, when the great and suffering masses, embittered by endless promises unfulfilled, will rise, and in the frenzy of men betrayed, strike blindly, knowing neither friend nor enemy.

A prophecy for these dark days, and possibly for darker yet to come, may be discerned in the concluding words of H.P.B.'s article, "The Fall of Ideals." She writes of Victor Hugo's unfinished poem, *Satan,* in which the "Great Disinherited" is symbolic of all

the dissatisfied and noble intellectuality of the age. "Hugo's Lucifer," she says, "fights a fearful battle with his own terrible passions and again becomes an Archangel of Light, after the awfulest agonies ever conceived by mortal mind and recorded by human pen." The torment of the great Cosmic Anarchist "is the moral agony caused by such a duality of nature—the tearing asunder of the Spirit of Evil and Opposition from the undying element of primeval love in the Archangel." Follows an explanation showing in what light an *Adept* would read the meanings hidden beneath the social cataclysms and tragedy of our time. H.P.B. wrote:

> That spark of divine love for Light and Harmony, that no HATE can wholly smother, causes him a torture far more unbearable than his Fall and exile for protest and Rebellion. This bright, heavenly spark, shining from Satan in the black darkness of his kingdom of moral night, makes him visible to the intuitive reader. It made Victor Hugo see him sobbing in superhuman despair, each mighty sob shaking the earth from pole to pole; sobs of baffled rage that he cannot extirpate love for divine Goodness (God) from his nature; then changing into a wail of despair at being cut off from that divine love he so much yearns for. All this intensely human. This abyss of despair is Satan's salvation. . . .
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> This white lotus of thought springs now, as in former ages, from the rottenness of the world of matter, generating *Protest* and LIBERTY. It is springing in our very midst and under our very eyes from the mire of modern civilization, fecund bed of contrasting virtues. In this foul soil sprouted the germs which ultimately developed into All-denying protestators, Atheists, Nihilists, and Anarchists, men of the Terror. Bad, violent, criminal some of them may be, yet no one of them could stand as the copy of Satan; but, taking this heart-broken, hopeless, embittered portion of humanity in their collectivity, they are just Satan himself; for he is the ideal synthesis of all discordant forces and each separate human vice or passion is but an atom of his totality. In the very depths of the heart of this HUMAN Satanic totality burns the divine spark, all negations notwithstanding. It is called LOVE FOR HUMANITY, an ardent aspiration for a universal reign of Justice—hence a latent desire for light, harmony and goodness. Where do we find such a divine spark among the proud and wealthy? In respectable Society and the correct orthodox, so-called religious portion of the public, one finds but a predominating feeling of selfishness and a desire for wealth at the expense of the weak and the destitute, hence, as a parallel, indifference to injustice and evil. Before Satan, the incarnate PROTEST, repents and reunites with his fellow men in one common Brotherhood, all cause for protest must have disappeared from earth.

And that can come to pass only when Greed, Bias, and Prejudice shall have disappeared before the elements of Altruism and Justice to all. Freedom, or Liberty, is but a vain word just now all over the civilized globe; freedom is but a cunning synonym for oppression of the people in the name of the people, and it exists for castes, never for units. To bring about the reign of Freedom as contemplated by Hugo's Satan, the "Angel of Liberty" has to be born simultaneously and by common love and consent of the "higher" wealthy caste, and the "lower" classes—the poor; in other words, to become the progeny of "God" and "Satan," thereby reconciling the two.

AMERICAN DESTINY

If the universal cry for reform of so many inveterate abuses, with which society rings,—if the desire of a large class of young men for a faith and hope, intellectual and religious, such as they have not yet found, be an omen to be trusted; if the disposition to rely more in study, and in action on the unexplored riches of the human constitution,—if the search of the sublime laws of morals and the sources of hope and trust in man, and not in books,—in the present, and not in the past,—proceed; if the rising generation can be provoked to think it unworthy to nestle into every abomination of the past, and shall feel the generous darings of austerity and virtue, then war has a short day, and human blood will cease to flow.

It is of little consequence in what manner, through what organs, this purpose of mercy and holiness is effected. The proposition of the Congress of Nations is undoubtedly that at which the present fabric of our society and the present course of events do point. But the mind, once prepared for the reign of principles, will easily find modes of expressing its will. There is the highest fitness in the place and time in which this enterprise is begun. Not in an obscure corner, not in a feudal Europe, not in an antiquated appanage where no onward step can be taken without rebellion, is this seed of benevolence laid in the furrow, with tears of hope; but in this broad America of God and man, where the forest is only now falling, or yet to fall, and the green earth opened to the inundation of emigrant men from all quarters of oppression and guilt; here, where not a family, not a few men, but mankind, shall say what shall be; here, we ask, Shall it be War, or shall it be Peace?—RALPH WALDO EMERSON.

DIREFUL PROPHECIES

["Direful Prophecies," an article printed by Mr. Judge over his own signature in the *Path* for March, 1894, is here reprinted for the first time. The occasion for its original publication was obviously a series of predictions made by the astrologers of that day. Theosophists, while placing little value on the calculations of modern astrology, nevertheless recognize that "planetary influences" are real, and that they have a profound effect upon the psychical as well as the physical aspect of life on earth. Something of the true nature of planetary influence may be realized from a careful study of this article. In this connection, students would do well to read two other articles by Mr. Judge: "The Signs of This Cycle" and "On the Future: A Few Reflections," both reprinted in THEOSOPHY, in Vol. I, page 483, and Vol. IV, page 401, respectively. Also bearing directly on this question of planetary movements and their relation to earthly affairs is an article by H.P.B., "Stars and Numbers," which was reprinted in THEOSOPHY, Vol. V, page 391. This article provides a detailed discussion of planetary influences, with special reference to the association of Saturn, Jupiter and Mars just before the beginning of the Christian era. These three were again in close proximity in the heavens late in December, 1939, and in February, 1940, they were joined by Venus and Mercury to form a somewhat broken line of five planets descending one after the other on the western horizon of the evening sky. Still other elements of timeliness will be discovered by students who consider the full implication of these several articles in application to the present scene.—Editors, THEOSOPHY.]

THE whole mystic fraternity of Astrologers is now engaged in showing how the heavens portend great changes on this our earth. They agree with H.P.B., who said that her Eastern friends told her of coming cyclic changes now very near at hand. Beyond doubt there is some truth in all these sayings, although here and there the astrologers definitely prognosticating are not supported by fact. Sepharial, for instance, staked his reputation on the death of the Prince of Wales, which did not come off, and now where is the reputation? Just as good as ever, for astrologers know that either the judgment of the astrologer may be at fault from sundry causes, or that the birth-hour may be wrong, or that some saving aspect of the stars has been overlooked. Great earthquakes

like that of Zante or the one in Kuchan come up, and the astrologers, while they regularly in those years foresaw earthquakes, did not seem able to locate them for any spot. They were afraid to say Persia for fear it might be in London. But earthquakes were foretold. A steady prognostication of disturbance has been indulged in, and this general outlook would seem right. The disturbances were expected in the realm of mind, morals, and religion by those true astrologers who seldom speak, and the increase of crime like that of bomb-throwing justifies each month the general prediction. Seismic disturbance is the physical sign of disturbance in the moral, psychic, and mental fields. This is an old axiom in the East. In the record of the earthquake said to have taken place when Jesus died we have the Christian reflection of the same idea.

That earthquakes, floods, and great social changes would go on increasing has been known to Theosophists since the day Tom Paine saw psychically "a new order of things for the human race opening in the affairs of America," before the revolution. And ever since the increment of disaster has been great. The motto adopted by the makers of the Union—"A new order of ages"—was an echo from the realm of soul to the ears of men on earth. It marked a point in the cycle. The record of the disasters during the years since then would be found appalling. It takes in Asia and Europe, and would show millions of sudden deaths by violent earth-convulsions. And now in 1894 even Herbert Spencer, looking at the mental and social fields of human life, says in a magazine article:

> A nation of which the legislators vote as they were bid and of which the workers surrender their rights of selling their labor where they please has neither the ideas nor the sentiments needed for the maintenance of liberty . . . We are on the way back to the rule of the strong hand in the shape of the bureaucratic despotism of a socialistic organization and then of the military despotism which must follow it; if, indeed, some social crash does not bring the latter upon us more quickly.

Evidently this deeply philosophical and statistical writer feels the pressure in the atmosphere of social and material life. There is much unconscious prophecy in what he says. Earthquakes and deaths from them are dreadful, but they can be avoided when their probable place is known. But social earthquakes, moral pestilence, mental change belong to man, go with him where he goes, and cannot be averted by any alteration of place.

In the *Illustrated American* a writer on astrology gives definite prophecy of disaster. He erects a figure of the heavens for noon

of November 12, 1894, showing a conjunction of Sun, Uranus, Venus, and Mercury in Scorpio, with Saturn only fifteen degrees away. Astrologically this is very bad. With the moon at the full in Taurus—the bull—it is ominous of floods and earthquakes. But we may add that in the psychic Zodiac it shows floods and heaving in the moral and social structure of the poor orphan man. Uranus and Saturn are bad planets anyway; they are erratic and heavy, subtle, dark, and menacing. This writer predicts ominously, but remains indefinite as to place. We will add that dying nations like those of Persia and China will feel most whatever physical effects shall be due; and in Europe, while there will be physical disturbance, the greater trouble will be in the social and governmental structures.

The astrologer then runs forward to December 30, 1901, when he says six planets will be in one sign and in a line, with a seventh opposite on the same line projected. This, it is said by such an ancient sage as Berosus, will bring a flood when it takes place in the zodiacal sign Capricornus, as is to be the case in 1901.

Many Theosophists believe these prognostications, others deride them. The former ask what shall we do? Nothing. Stay where you are. If you remove, it is more than likely you will run into the jaws of a blacker fate. Do your duty where you find yourself, and if from your goodness you are a favorite of the gods you will escape, while if you are not their favorite it is better for you to die and take another chance at bettering your character. Death will come when it will, and why should we fear, since it is "a necessary end." Theosophists too often occupy themselves with these woful lookings into the future, to the detriment of their present work. They should try to discover the fine line of duty and endeavor, leaving the astrologers of today, who are more at sea than any other mystics, to con over a zodiac that is out of place and calculate with tables which delude with the subtle power that figures have to lie when the basis of calculation is wrong.

—William Q. Judge.

The Esoteric doctrine of the East having thus furnished and struck the key-note—which is as scientific as it is philosophical and poetical, as may be seen, under its allegorical garb—every nation has followed its lead. It is from the exoteric religions that we have to dig out the root-idea before we turn to esoteric truths, lest the latter should be rejected.—*The Secret Doctrine.*

OCCULT INFLUENCES

IT should be self-evident that no degree of responsibility can be justly attached to any form of life which perceives no moral link between cause and effect, between self and circumstances external and internal. Whatever mischance may result from the action of a machine, from the elements, from a plant or an animal or a child under "the age of discretion," no rationally disposed man would "blame" any of these.

All men are rational, but few are rationally disposed when they are themselves affected unjustly, as they think—which is to say, without evident responsibility on their own part for what has befallen. The implications of this well-nigh universal fact are enormous, so that only the blind or the heedless can altogether disregard them.

Apply this to the fundamental ideas which underlie the many Christian theologies, creeds, dogmas, and sects. One and all they regard man as a creature, irresponsible for his own existence, the circumstances of his birth, the conditions governing his earlier years, his character, tendencies, abilities or disabilities. Yet, since these are all manifestly effects of pre-existent causes, there is that in every man which demands and seeks an explanation of the anomaly. The Old Testament provides it in the early chapters of Genesis—an explanation still current and unquestioned by millions upon millions of thinking men, defended and propagated generation after generation by priests and parents. Those chapters show our "first parents" to have been created *irresponsible* by an omnipotent personal God, who commanded them not to eat of the fruit of the Tree of Knowledge of good and evil—and expected to be obeyed by these "babes in the woods"! Where lay the responsibility, with the Creator or the creature?

Out of this fundamental notion of dogmatic Western religion was born its legitimate offspring, naïve materialism. At all times during the rise and the centuries of predominance of the Judaic religions, there were men whose reason rejected this concept of Deity, Nature, and Man—and who accordingly suffered the consequences. Those consequences were two-fold: Persecution at the hands of the dogmatic majority, and, in the end, the adoption of the notion of fate, destiny, chance, or hazard as the explanation of the good or bad fortunes of mankind. Just as obscure Judaism in the forms of Christianity and Islam overran the medieval world

spiritually and temporally, so obscure individual materialists multiplied in time and gave rise to the Religion of Materialism—modern science in all its schools and branches of learning.

In these two expositions of Nature and Man, the thoughtful individual should easily be able to perceive one and the same excuse for human conduct, in one as much as the other a denial of divinity in nature, of Free-will, *i.e.*, moral responsibility, in man. Yet none can deny that in both the devotee of religion and the addict of materialism there exists the same mind, the same rational and moral principles—the same human nature, in short. There are good and there are bad men in the sects of the one, the schools of the other. It follows, then, that the *source* of what we familiarly call true and false, good and evil, does not lie in religions of any kind. Or putting it another way, that the religious or scientific *use* made by human beings of their own faculties and powers is not one that has ever succeeded in solving the mysteries of human life itself. The "riddle of existence" remains a riddle still, as much so as at any time in the accessible past of our present humanity.

Whatever in any religion, in any science, in any school of conduct, reposes on merely human nature, issues from admittedly partial perceptions. The sincere believer in any of these, *as a finality,* must necessarily live within the horizon of his own self-imposed limitations, must as necessarily be on the defensive against whatever may interfere with his convictions. So long as he can repel any invasion within his chosen domain of thought and action, he can count on "peace of mind" and "repose of soul." But where is such a state to be found in any permanent sense, except at the frightful cost of shutting one's eyes morally, mentally, spiritually, to what goes on incessantly in the whole of life, even as visible from the plane of human perception itself?

To assume this position, to endeavor to maintain it, is to place oneself in a state of warfare against all external nature, is internally to limit the purpose of life itself to one's own well-being, here and hereafter. But since in human nature at large, and therefore in each individual, there are irreconcilable elements and factors, it follows that the real struggle for existence and survival is always within the man himself. It is the struggle between the Self of Unity and the self of separateness, the Religion of Brotherhood and the Religion of Selfishness.

Looked at in this light, the countless revelations and theories regarding human life and duty can be seen to be little more than

efforts at *compromise*. As of old, even in the midst of incessant warfare, men cry "Peace, Peace, when there is no peace." As of old, the struggle goes on, "a struggle for life between the spiritual and the psychic, the psychic and the physical"*—in the race as a whole, and in the mind of the individual. The genuine theosophist, the would-be neophyte in practical occultism, is one who takes cognizance of the Trinity in nature and in everything in nature, but in a sense unknown either to human religions or human sciences. He recognizes the three terms, spiritual, psychic, physical, as representing, not independent realities, but the potencies in *all* life—potencies working in, on, and through every Being, high or low in the scale of progression—and experienced by every human being, studied by the few.

Any man can see that the forces of nature not only operate in seeming defiance of the will of the gods and devils painted in any and every religion, but, paradoxically, that they are subject to the will of the least as of the greatest known being. When, however, this contradiction is weighed without prejudice, one may come very near to a glimpse of the Trinity as viewed in Occultism. One may see for himself that there are principles and elements both above and below their combination in human nature—and that these primary factors and potencies are capable of an infinity of combinations other than those known at large. He may see for himself that what are miscalled science and religion do *not* solve the problems of existence, human or otherwise, and that he has to free himself from their influence on his own mental and moral nature. Many men imagine they have done this because they no longer ally themselves with any organized form of religion, any particular school of materialism. But sooner or later, these passive "deniers" surrender themselves to merely sentient existence, become simply rationalized animals; or live in a world of abstractions, wholly evading the real issues of moral life. In either case, these have forfeited their birthright of human nature, for the one would be happier with no "conscience" to trouble his enjoyments, and the other with no body to interfere with his mental dreams.

Theosophists, as others who have outgrown both Science and Religion, risk coming to regard both mind and body, and all that results from our encasement in them, as unmixed evils, evils to be submitted to because they are of necessity, not of choice—free-will. There are many of this view who nevertheless have no doubt of

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* *The Secret Doctrine*, II, 272.

Karma and Reincarnation. Yet the Teacher of these doctrines, H. P. Blavatsky, insisted on them as "the gospel of hope and responsibility." Brought face to face with this light on nature and on human nature, they become in fact "escapists" psychically as other men here and there in all times have made of themselves escapists physically. In both cases it is failure so far as concerns the potentialities resident in human existence.

What is the explanation? It must lie in the exploration, by the individual who has reached this contingency, of the composition of his own human nature. This can best be seen by observation of his own attitude of mind, his own tendencies, as known or knowable by himself. Which has the greater occcult influence on his own thoughts, his own will, his own feelings—the physical, the psychical, or the spiritual constituents of his being? Until he is able to orient himself by applying the great truths of Karma and Reincarnation to his own motive, his own inner and outer conduct, he is ignorant of "the dangers of the lower *Iddhi*"—cannot tell whether the "Voice of the Silence" is spiritual, psychic, or astro-physical.

Greek Religion

There is nothing irrational to be found in the mystery religions of the Greeks, a supplement, as it might be called, to their whole-hearted acceptance of the world revealed by sense. And if the rites of Demeter or Dionysus met, as they certainly did meet, the desire of their worshippers for spiritual things, for a life beyond the present, if in the recurring miracle of the seasons, the annual revival of the earth's life in the harvest, in its kindly fruits of oil and wine, the supporters and nourishers of our bodily existence, they read the promise of a similar rebirth of the soul in a spiritual cycle,—no more and no less a miracle than the return of Spring in the pauseless circling of the year—if, in this belief, they outwent knowledge, they neither flouted reason nor defied logic.

—*Hellas Revisited,* by W. Macneile Dixon.

KARMA

KARMA means the interrelationship of all the sentient intelligences of the universe. All forms of life express both the power to become and the pattern woven by use of this power—a pattern of cause and effect. That pattern is Karma, the essence of law, for law gives order to evolving life. The patterns of developing intelligence revealed by beings in evolution are the result of experience gained in working through and upon other forms of life. Each form of life has its own "pattern," which is modified, further developed, or retarded by the impulses from other beings. All forms of evolving intelligence have the same goal—a continual becoming—so that all the intelligences involved in this period of manifestation express "patterns" which together form one great mosaic—the harmonious design of which is traced by the common law of evolution. The unique quality of any individual design within that great mosiac is never lost, but it can be neither understood nor appreciated apart from the whole. The part affects the whole, and the part is dependent upon the whole for its field of existence.

From the standpoint of the individual soul in evolution, Karma presents a dual aspect, for it implies both responsibility to fellow pilgrims and opportunity for self-improvement. At the beginning of any great cycle of existence, classes of evolving beings are drawn to the spheres they are to inhabit by the qualities and affinities they hold in common. The society of egos to which they belong suffers from the tendencies and imperfections brought from a prior evolution. Equilibrium can be restored only when men, the beings of moral choice, realize the nature of their responsibility to their fellow pilgrims and recognize the need for self-improvement as a means to fulfilling that greatest of all duties. It is not difficult to understand why H.P.B. spoke of the great ideas of Karma and Reincarnation as the foundation for a true brotherhood of men. Before men can act aright they must have principles—bases for action in the mind—in order to determine a line of pure motive and sure knowledge. Karma and Reincarnation are the basis for "the ethics" of Theosophy, suggesting a way of looking at things which contains the essence of every explanation. The perspective which sees soul evolution proceeding according to the processes of natural law is both knowledge itself and the way to further knowledge. *Theoretical* knowledge, however, is not wisdom, for wisdom is *practical*. Knowledge of Karma must be applied to become wisdom.

From the standpoint of the personal self, knowledge is of use only as it enables one to find "the line of least resistance." Matter, in other words, is represented by the force of inertia, while the unfolding spirit wages incessant war with inertia in order to bring through knowledge from higher planes. The personal point of view, then, regards the teaching of Karma as a warning that personal happiness must be safeguarded by fulfilling our obligations to nature; that if this is done, further happiness will be assured. Thinking that pain and suffering are experiences simply to be avoided, the personal man learns to pass unmoved through external disturbances, confident that this Karma will finally be "cancelled" by his mental attitude of acceptance. He is content to *endure* "bad Karma" in the thought of something better to come.

Among oriental peoples, Karma and Reincarnation are widely accepted truths, but their implications have seldom been appreciated, more often falsely developed. Popular Hindu religions have for thousands of years emphasized the desirability of escaping from "bad" Karma. This misconception, like many another of the East, found a natural "reincarnation"among Theosophical students of the West. What are the limitations of this view of Karma?

Karma, as *universal* law, is not limited in its effects to any individual. A disturbance that affects us as individuals has also its universal aspect, for all other beings must feel in differing degrees the inharmony of our "misery." The first consideration of the student, then, should be to overcome *his* weakness for the benefit of all. If his mind is concentrated upon obtaining happiness and avoiding pain, Karma is but partially understood. Such a goal is likewise founded on ignorance, for so long as personal happiness is enjoyed, little thought will be given to the needs of the whole. Purely selfish happiness is inevitably at the expense of others.

To accept the idea of Karma as a rational explanation of the evils that befall, will, it is true, enable one to preserve his mental and moral calm no matter what the external conditions. So "insulated," he can be "undisturbed by anything that may come to pass." But simply because Karma is thought of as something which, after it has been endured, will pass away, too little attention has been paid to the *opportunities* it brings. It is one thing to say, "I will be unaffected by this disease, unhappiness, or disgrace that has befallen me"; but another, and more important, to ask the vital question, "What is its cause?" To relegate causes to the abstraction of "karma" is to make of Karma a separate force or entity. While it may be difficult or impossible to discover the

precise source of many evil circumstances or tendencies, nevertheless, viewing Karma as our own self-engendered habits and affinities, it can be realized that *every* effect precipitated from a past life must find expression through a corresponding weakness in our present character. It is possible to find the specific nature of the Karmic disturbance by considering faulty ideas, partial motives, and unwise actions of the immediate past. It means little to us, clothed as we are in but one of many personalities, in what past lives the causes, now precipitated as effects, had their origin. But if man is to find wiser modes of action, he *must* analyze with painstaking care all the motives and tendencies of his present personality.

Disturbances in any department of our nature come from ignorance. Suffering from ignorance does not itself produce wisdom. Suffering brings us face to face with ourselves and moves us to look again into the mysteries of our own being. Two considerations need to borne in mind. First, that our ignorance produces universal as well as personal inharmony; and second, that all disturbances come from wishing for self that which we do not wish for all selves. If the doctrine of Karma is used by a student simply as a means of insulating his mind against unpleasant circumstances, he fails to fulfill the larger responsibility he bears to himself and to others—that of eliminating the causes of those disturbances.

In the *Voice of the Silence,* it is written that "the paths are two, the great perfections three." These paths are illustrated by the Nirmanakaya, who is perfect in wisdom and whose great compassion causes him to use that wisdom for the benefit of his less progressed fellows, and by the Dharmakaya, whose knowledge is as perfect, but whose devotion is to self alone. The portals leading to these two paths stand open before the student of Karma. If he is desirous of securing the welfare and happiness of others, before that of self, he will be less interested in securing his own "insulation against unhappiness" than in fitting himself to be the better able to help and teach others.

Only so much do I know, as I have lived. Instantly we know whose words are loaded with life, and whose not.—EMERSON.

THE ASTRAL BODY

Historical Studies: VIII

With the single exception of the writings of Plato, no one in modern times had given to the Western world any approximation to a complete philosophy, previous to the appearance of H. P. Blavatsky's *Secret Doctrine.* The writings of Plato are carefully veiled in the symbolical language of initiation. The *Secret Doctrine,* coming more than two millenniums later, and in an age of so-called Science, is addressed to the Scientific thought of the age, and hence considers the whole subject largely from the standpoint of Science. The present age is as deficient in philosophy as was the age of Plato in knowledge of Science. It follows, therefore, that while the Secret Doctrine itself apprehends equally both philosophy and science, in addressing itself to the thought of an age it must recognize here, as it does everywhere, the *law of cycles* that rules in the intellectual development of a race no less than in the revolution of suns and worlds, and so address the times from that plane of thought that is in the ascendant . . . We are now in a transition period, and in the approaching twentieth century there will be a revival of genuine philosophy, and the *Secret Doctrine* will be the basis for the "New Philosophy."

—William Q. Judge, "The Synthesis of Occult Science."

THE articles of this series have traced the history of the idea of the astral body—somewhat sketchily, it is true, yet maintaining a thread of continuity—from the days of Pythagoras and Plato up to the present time. Starting with the lucid conceptions of the Greek philosophers, we have seen the principle of form undergo transformation after transformation, being remodeled in each epoch according to prevailing religious and philosophical conceptions. During the first cycle of European thought, from the foundation of the Pythagorean School to the fateful day when the last of the Neoplatonists were driven into Syria and the doors of the Academy closed, the Western World had teachers who knew and taught the occult doctrine. This was the glorious millennium of antiquity "wherein converge for the last time the bright rays of light streaming from the æons of time gone by, unobscured by the hand of bigotry and fanaticism."[1]

Followed a thousand years of darkness, during which the patrimony of civilization, the inheritance of philosophy and science treasured and recorded with such care by the ancients, was rejected

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[1] *The Secret Doctrine* I, xlv.

and condemned. Of the wisdom of the past, only such ideas as could be made to pass through the theological mangle of Christianity were permitted to survive and play a shadowy and ineffective part in the shaping of the European mind. The Platonic *Ideas,* confused and blended with the Aristotelian *entelechies,* became mere mechanisms of the personal, Jehovistic intellect. The irrational or astral soul of Greek philosophy was replaced by the doctrine of original sin, and the philosophical conception of the origin of evil was lost in a Satanic personification of the bright God, *Lucifer.* The spiritual *Nous* unhappily became "blood of Christ," which was literally transfused from the veins of mankind, sapping their inherent divinity to give factitious life to a mythological "savior" whose promises of vicarious atonement did ultimate damage to the human moral sense. So materialized was this religion called "Christian" that the immortality of the soul—the doctrine proudly paraded by Christian apologists, as though it were unique to their religion—was made contingent upon the resurrection of the body![2]

Such were the preparations for the rise of European civilization; this our inheritance of ancient wisdom safeguarded by the Church —the institution praised by modern historians as the great "Conservator" of ancient culture and philosophy!

Throughout the Dark Ages, representatives of the Theosophical Movement did what little they could to keep the truth alive. Braving torture-chamber and faggot, and not always escaping them, men of secret and indomitable resolve went up and down Europe, healing, teaching. Templars, Rosicrucians, Alchemists, Kabalists, and minor agents of the Movement in other guises nursed the sparks that were one day to burst into the great conflagration we call the Renaissance and Reformation. In the transition period marked by this titanic struggle between the old and the new, a soil was found where the Platonic philosophy might again take root. In Italy, Germany, and later in England, Plato, Plotinus, Iamblichus and Proclus were studied once again, the humanizing influence of the Greeks spreading from these centers across the whole of Europe, giving rational and moral direction to the buoyant spirits of the new age. Teachers came among men—philosophers, scientists and moralists—who saw their opportunity to sow the seeds of progress in the open furrows

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[2] To this day, the doctrine is maintained! The recent Report on Doctrine to the Church of England, while admitting its "special difficulties," nevertheless defends the Resurrection of the Body because it "excludes the notion that the future life is impoverished and ghostly." (*Hibbert Journal,* October, 1938, p. 92.) It is, of course, a cardinal dogma of the Church of Rome.

of a changing world. Paracelsus, scientist unrivaled in all western history, brought the practical doctrines of the ancient healing art, and with them a restatement of the occult teaching of the principle of form—the astral body. Bruno, the philosopher, laid the foundation of almost all of subsequent speculation, breaking into fragments the shell of medieval cosmology with swift and powerful strokes of Pythagorean teaching. Boehme enlarged the Christian conception of religion, making it into a mystical way of life that gave inspiration to countless pious souls of his own and later centuries.

Belonging to the same general period were other trios whose work was of a more exoteric origin. Luther, Erasmus and Calvin wrought anew the forms of orthodox religious thinking. In science, Copernicus, Kepler and Galileo applied the Pythagorean mathematics to physical motions, thus raising high the arch of scientific astronomy —and within a century Isaac Newton had fitted its keystone into place.

Then came the rationalists, doughty champions of the Goddess of Reason. They attacked the authority of theology with every weapon in the intellectual arsenal. They revived the exoteric atomism of the Greek Democritus and Epicurus. Its simple teaching charmed them. There is naught but atoms and the void—all else is vain illusion. No Jehovah! The profound speculations of Spinoza and Leibniz could temper but they could not withstand the victorious onslaughts of enthusiastic materialism. The atheists of the eighteenth century were militants with moral causes.

As the infant science grew to arrogant and lusty youth, rationalists changed into empiricists. What was first the "higher criticism" of religion became materialistic denial and agnostic indifference. Ethics was emancipated from the strangling clutch of dogmatic formula and gathered to the bosom of the rising school of political philosophers, forerunners of the era of revolution. The slushy sentimentalism of "divine grace" and the "blood of the lamb" meant little to these children of nature. One of them demanded: "Is it simple, is it natural that God should go in search of Moses to speak to Jean Jacques Rousseau?" There was no answer.

Christianity was slowly reduced to a state of theological pragmatism, in which a man's own guess about religious matters was considered to be as much as anyone could know. The Roman Church was admitted to contribute a stately ritualism preserving certain "emotional values" fraught with esthetic significance. Protestantism was symbolically married to the liberal tradition of political philosophy and religion generally gained the position of

"an important institution serving the spiritual requirements of modern social life." Then, too, it is part of our glorious "tradition." But for *knowledge,* men turned to science.

It is impossible to consider the history of the conception of form apart from this context of intellectual development. Each cultural cycle has its dominant themes and directions of inquiry, giving emphasis to one aspect of the problem and casting into the shadow others of equal and sometimes far greater importance. In the present epoch, only the "scientific" aspect receives serious attention. Biologists seek to discover the *mechanics* of living things, to describe the conditions of their growth and the incidents of their decline. How well their work has been done is clear from the last three articles of this series. Nevertheless, the criticism offered by H.P.B. sixty-three years ago in *Isis Unveiled* has lost none of its validity. She wrote:

> Modern science vainly seeks a first cause among the permutations of molecules; [Plato] sought and found it amid the majestic sweep of worlds. For him it was enough to know the great scheme of creation and to be able to trace the mightiest movements of the universe through their changes to their ultimates. The petty details, whose observation and classification have so taxed and demonstrated the patience of modern scientists, occupied but little of the attention of the old philosophers. . . .
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> The unprofitableness of modern scientific research is evinced in the fact that while we have a name for the most trivial particle of mineral, plant, animal, and man, the wisest of our teachers are unable to tell us anything definite about the vital force which produces the changes in these several kingdoms.[3]

In the Platonic philosophy, all the problems of cosmogony, all processes of nature and modes of development are conceived in terms of purpose. To show that a process fulfilled the needs of evolving intelligence was considered by Plato to be sufficient explanation. Moral philosophy must teach a doctrine of *ends,* and Plato, above all else, was a moral philosopher. Thus, except for an occasional hint as to its other relations, Plato treated the astral body as the seat of the tumultuous elements of passion and desire in the human organization, calling it the *irrational soul.*[4] In the Greek Mysteries, the astral body had its distinctive appellation of *eidolon,* the more ethereal and shadowy representation of ourselves.[5] Although this aspect of the astral body is definitely presented in the *Gorgias,* and suggested in the *Phaedo,* Plato was more concerned with what

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[3] *Op. cit.* I, 237. [4] *S.D.* I, 181. [5] *Key to Theosophy,* p. 96.

H.P.B. has called "our more intimate *astral,* or inner man, who is but too often the evil genius of the embodied entity called man."[6] The formative function of the astral body was described in greater detail by his philosophical heirs and successors, the Neoplatonists. Plato's writings were intended for popular consumption, and he recorded his philosophy in a form suited to the needs of the men of his time—a form, moreover, that has served as well the needs of some seventy generations since.

Modern biology gives us precise and detailed descriptions of the processes of organic development; it provides, in short, a remarkably complete empirical account of the functions of the astral body. Plato would have regarded this knowledge as virtually useless. "How does it help you to be better men?" he would have asked our modern investigators. As an adept, Plato could not have been ignorant of these processes, but rather regarded them as the proper study of initiates—men who had learned well all the moral lessons of human life and who thereby had earned the right to master the secrets of occult physiology. In the words of H.P.B:

> . . . the dullest of Plato's disciples could tell more about the great cosmic laws and their mutual relations, and demonstrate a familiarity with and control over the occult forces which lie behind them, than the most learned professor in the most distinguished academy of our day.[7]

A few years ago an American scientist succeeded in fertilizing artificially the ovum of a rabbit, so that it gave birth to fatherless offspring. Asked some searching questions about the value of this experiment, he answered crisply, "I am not interested in the implications of the work."[8] Thus far have we come from Plato! Mr. Judge speaks of a time in the twentieth century when genuine philosophy will once more find a home in the Western World—philosophy founded on the teachings of the Secret Doctrine. But before modern science can drink at the fountains of occult truth, it will have to acquire a profound regard for "implications." Perhaps the massive tragedy of the twentieth century—the death, disaster and ruin of our time—will help mankind, and scientists in particular, to move in this direction.

The modern scientific view of form has two theories or "explanations." Both originate in Greek philosophy. When the men of Renaissance Europe first began to ponder the problem of form as a question on which religion offered no satisfaction, they turned to the atomic theory of Democritus. Atoms, fortuitously striking

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[6] *S.D.* I, 639. [7] *Isis* I, 237. [8] *Collier's,* March 20, 1937.

one another, finally fall into those arrangements we call organic matter. This solution seemed sufficiently impious to be acceptable to the most determined atheists. In theory the atoms gained a measure of orderly conduct from the Newtonian mechanics; no one had ever seen them, but it was sensible to suppose that the microcosms behaved like the macrocosms of the heavens. Chemistry, with its teachings of affinity or valence, increased the complexity of the atomic theory, but at the same time added to its plausibility. The intrinsic properties of the different elements, producing these affinities, were simply accepted as facts given—no explanation sought or required. Great "moral" support was afforded to the atomic—now become the "mechanistic"—view by Darwin, who proposed that the development of the species be attributed to causes as fortuitous as those which make atoms aggregate into organic masses. Until the twentieth century this view of form flourished with no contradictors to disturb its career, unless we count the faint objections of the vitalists. The chief effect of vitalistic arguments was the barrage of sneers they elicited from the mechanists.

Then came the dawn—or the night, according to one's scientific taste. Atoms, it was learned, have "free will." As individuals, they refuse to conform to Newton's or any other laws of motion. Scientific Jeremiahs began to wail, composing pathetic dirges for the law of cause and effect. The difficulties of atomic physics are summed up by the learned "principle of indeterminacy," which simply says that nobody knows which way an electron will jump, although the conduct of a billion or so of them is statistically predictable. As soon as this news became known, liberal theologians opened wide their arms to physical theory, proclaiming that the gap between science and religion was closed at last. Philosophical journals rendered homage to the humble atom for freeing the wills of metaphysicians. Vitalists cheered and said, "We told you so." But the mechanists merely muttered that all this talk about free will was nonsense, that our inability to find physical causes for intra-atomic eccentricities meant only that they had not yet been found. The free-willers, however, have the support of common sense, and are likely to gain the day.

While this revolution in physical theory was going on, biologists were making discoveries of parallel significance. Psychologists and embryologists found that by no stretch of the imagination can physical and chemical laws be made to account for the phenomena of organic development. Living protoplasm has complex patterns which seem to arise from no physical source and which guide the

proliferation of cells into various highly differentiated forms by means wholly inexplicable in either physics or chemistry. For practical purposes, modern biology says, *Patterns are,* to which laconic assertion nothing can be added.

This is simply the formal materialism of Aristotle. If these patterns be traced to matter itself, then the theory is reduced to atomism. If the forms come from some plane of ideal reality, then the doctrine is Platonic and under logical development must finally arrive at the Theosophic conception of Cosmic Mind, the repository of archetypes of all the forms in nature. But if, as with modern biologists, it is simply said that the forms exist, without attempting to assign their cause, then the problem is exactly where Aristotle left it. Theology, it will be remembered, found the Aristotelian doctrine useful in supplementing the Mosiac story of creation. The schoolmen of the Middle Ages, having plenty of time to brood over the words of Divine Revelation, found it woefully lacking in technical details, and with great casuistic subtlety wove into a single fabric the teachings of Aristotle and God.

Thus the modern scientist, if he knows anything of the history of philosophy, will say that there are two available theories as to the genesis of form. There is the doctrine of the Atomists, which has become the working hypothesis of the biochemist and mechanistic biologists, and there is the Aristotelian view which simply accepts the fact of dynamic form, calling it "organizer," "morphogenetic field," "entelechy," or, in the livelier terms of scientific journalism, "invisible architect" or "deathless engineer." Of course, most biologists would be horrified at the thought of taking any "metaphysical" position at all on this question, but that does not alter the facts.

The astral body, agreeably to modern biological discovery, is an electro-magnetic field; and more—it is a *living and intelligent structure.* So long as forces were thought to be simply mechanical, the astral body was inconceivable to the scientific mind. The breakdown of mechanical physics led to the field theory, suggesting that the invisible may nevertheless be substantial and real. Field theory in physics led to field theory in biology, which now promises to eliminate mechanism from the study of life. With the downfall of the mechanics of inert masses, we may expect the passing of the distinction between "living" and "dead" matter, and similarly, with the study of plant and animal forms as problems of a *vital* electromagnetic field, there may soon emerge the theory that intelligence is the real in all living beings, of which bodies are merely the

relatively static representation. These developments are necessary to a truly scientific understanding of the astral body.

In the seven centuries which elapsed from the closing of the Neoplatonic School in Athens to the peak of scholastic speculation, all creative intelligence was gradually transferred from *beings* to the one great *being*—the anthropomorphic personal God. The scientific spirits of the Renaissance, having no more liking for theological dictators than freedom-loving men of today have for political dictators, sought to escape from the dominion of the Church by reading God out of the Cosmos. This they accomplished by transferring His functions to the materialistic trinity of Inert Matter, Senseless Force and Blind Chance. At the moment of the supreme elevation of these three "gods" of Materialism, H. P. Blavatsky came upon the scene with the teaching that behind every force is an intelligence; within every form, a soul. This restored to every living being its spiritual dignity, giving purpose and meaning to nature and divine responsibility to man. It was her hope, and of Those who sent her, that as the foundations of materialism began to crumble men would start rebuilding a temple of thought to the God within, to the living Intelligence everywhere, and would recognize that the laws of nature are laws of *Life*. The considerations to which this series of articles has been devoted show that modern thought has reached the threshold of the invisible universe, beyond which lies the path to occult truth. It remains for the science of the future to cross that threshold and so end *"the quarrel between the profane and the esoteric sciences,"* which *"depends on the belief in, and demonstration of, the existence of an astral body within the physical,* the former independent of the latter."

TRUTH, however distasteful to the generally blind majorities, has always had her champions, ready to die for her, and it is not the Occultists who will protest against its adoption by Science under whatever new name. But, until absolutely forced on the notice and acceptance of Scientists, many an Occult truth will be tabooed, as the phenomena of the Spiritualists and other psychic manifestations were, to be finally appropriated by its ex-traducers without the least acknowledgment or thanks.—*The Secret Doctrine.*

YOUTH-COMPANIONS' FORUM

The Ocean of Theosophy says that in man are the same powers and forces which are to be found in Nature. What powers and forces does nature have, and how are they to be found in man?

(*a*) When the powers of either man or nature are mentioned, the student's mind reverts always to the great fact of life that there is in reality only *one* Power—the power to perceive that is within and behind everything in the universe. There can be no correct understanding of any particular power unless we consider another great fact, the fact of universal Law, the co-equal reality with the power to perceive in all beings. Every action brings forth its resultant reaction. Then, by regarding the universe as composed of an infinitude of intelligences of various grades, we can divide them all among three great classes of beings: first, the highest product of self-evolution, the Masters of Wisdom, perfected men; then, humanity, including all self-conscious but as yet unperfected beings; finally, all the rest of nature, including the kingdoms below man, which are subject to his influence for good or evil.

The Ocean of Theosophy (p. 136) says that "in man are the same powers and forces which are to be found anywhere in nature." Let the questioner read Chapter XVI of the same book, which shows that all the forces in nature result from the action and interaction of various grades of beings. Madame Blavatsky says in *The Secret Doctrine* (I, 591):

> For, at the risk of being laughed at by the whole world of physicists, the Occultists maintained that all the "Forces" of the Scientists have their origin in the *Vital Principle,* the ONE LIFE collectively of our Solar system—that *"life"* being a portion, or rather one of the *aspects* of the One Universal LIFE.

In Isis Unveiled (II, 635), she says that *"the trinity of nature is the lock of magic, the trinity of man the key that fits it."* Our study to understand the powers of Nature, then, is a study of ourselves. Easy directions for the awakening of these powers cannot be given because they bring vast responsibility and need high motive and knowledge to direct them. H.P.B. wrote that "the human principles are, on every plane, correlated to the sevenfold occult forces—those of the higher planes being of tremendous occult power, the abuse of which would cause incalculable evil to humanity." (See *Ocean,* p. 30.)

The safe and sane way to understand the "powers and forces" of nature as they may be found in man is taught in *The Voice of the Silence:* "Help Nature and work on with her; and Nature will regard thee as one of her creators and make obeisance."

(*b*) The forces in Nature are really different expressions of universal motion. Science agrees with Theosophy that even matter is electricity or motion. There is a correlation to be seen between sound in nature and the voice in man; between the tidal currents in nature and the blood circulation in man; between air currents in nature and the human breath; between heat in nature and animal heat in man; the powers of cohesion, attraction, repulsion and the power of the senses are common to nature and to man. The psychic forces of man are found in the animal world. The desire, will and memory of man are found reflected in Nature.

The Secret Doctrine (I, 469) speaks of the physical forces as the vehicle of the intellectual and moral powers:

> No one will deny that the human being is possessed of various forces: Magnetic, sympathetic, antipathetic, nervous, dynamical, occult, mechanical, mental—every kind of force; and that the physical forces are all biological in their essence, seeing that they intermingle with, and often merge into, those forces that we have named intellectual and moral—the first being the vehicles, so to say, the *upadhi,* of the second.

In the man of this plane, the lower forces are visible evidence of the powerful being behind the scene—the Ego. Their presence and commingling are the very essence of our sevenfold being. The Ego in man is the synthesis of these powers. Ages ago we had one sense, spiritual perception, which is now divided or split up into our present senses. Spiritual perception is not a "synthesis" in the modern sense of this word, used in speaking of synthetic rubies and similar artificial articles, but is a synthesis in the sense of the original unity of our present senses. Powers or forces in Nature are but reflexes of the powers and forces of conscious beings.

Modern business and the professions seem to require one to exploit the senses or pander to the personality, if he would be successful. If this is seen to be wrong, how can one continue to earn his livelihood, if by so doing he merely perpetuates false ideas and their consequences?

(*a*) It is true that the tendency in modern business and some professions is to exploit the personality, but it need not be so. The requirements for earning a livelihood in business do not necessarily include sharp practices or exploitation of the personality. The most

efficient and useful businesses are carried on impersonally. So long as a job is done well, it matters not who does it. Sales tactics, however, often tend to be dishonest in the sense of making people buy unnecessary things. Flattery and false claims permeate modern advertising and salesmanship.

The so-called "successful" business man is often a miserable failure in *life*. He can do little outside of his narrow business field. Exclusive devotion to *his* business has caused him to become so involved that he will do anything for it. Consequently, if slight dishonesty and unfair advertising help his cause, he will not hesitate to employ them so long as he is within the law. Such an attitude, based on wrong principles, has given rise to extreme selfishness, reflected in competition between individuals and the effort to get ahead of one's fellows. Pandering to the personality and exploiting the senses do not make for eventual success in business although they may at the time seem advantageous. The Theosophist, knowing that under Karma wrong actions must bring their consequences, sees any selfish action as disadvantageous not only to business but to humanity in general.

A Theosophist must, in face of such conditions in the business world, set the right example. He has right principles to guide him, and he must apply them to every circumstance in life. Far from being unsuccessful in business or the professions, he finds that he earns his livelihood honestly and on merit and has a far greater peace of mind than the dishonest or merely ambitious man.

(*b*) Theosophists do not abandon any normal human activities because they have been corrupted by bad practices. Business and its methods and the means of earning a livelihood can be improved by any man or woman with honorable intentions, and with knowledge and ability. The Theosophist may find himself forced to choose, as Mr. Judge did when he practiced law in New York City, not to take certain kinds of cases. He may find it necessary to carry a legal case through in a long, hard, honorable way, instead of using shady shortcuts. If he accepts a clerical position with a firm and discovers that "it exploits the senses and panders to personality," he is then faced with the problem of applying principles. He remembers that he is only a clerk, not a member of the firm. Then, before condemning his firm, he should search out his own tendencies to make decisions on personal grounds. Is he himself free from the prevailing desire to "get something for nothing"? Has he considered paying his "debt" to Theosophy for the very knowledge which makes him question the methods of modern business?

DEATH OF THE PERSONALITY

THE human personality, no less than the body of flesh and blood, is subject to the eternal process of nature—creation, preservation, and destruction, followed by regeneration. As surely as the personality is born, it must die, and then arise, like the Phœnix, from its own ashes, recreated by the soul out of the invisible materials of human hopes and longings, fears and loves, and all the thoughts and feelings common to mankind in his mortal state.

Each descent of the soul to physical embodiment begins, Theosophy teaches, on the plane of Spirit, the true home of all self-conscious beings. The vehicle or personality for the ensuing birth is composed of countless lives drawn from the elemental planes —lives which have yet to be refined and made perfect. These are the "magnets" which draw the soul to earth—called "Skandhas" in the Theosophical philosophy. Thus the saying goes, that incarnation is man's lot because of his defects, not his virtues. This "unredeemed" life is attracted to him as he descends from plane to plane, fashioning his inner vehicles as he proceeds. Emerging on the physical plane in due time, his visible instrument alone being furnished by his earthly parents, the man is now a complete septenary, ready to undertake the labors of a morally responsible being.

During his life-span on earth, he may fulfill this destiny completely, partially, or not at all; but whatever the course he chooses, the hour of death inevitably arrives. And like the body, the personality must also die. Why? The personality is but an imperfect aggregation of heterogeneous lives, without the direction of the spiritual will to give them unity; and unity *is* immortality. The perfect and homogeneous alone attains to deathlessness, becoming one with the Divine Ego.

Life after death is simply a reversal of the approach to birth. As the Ego drew to itself the living material of its inner sheaths during the descent to earth life, so, after the body dies, these subtle garments are thrown off one by one on the return journey. But the death of the body does not mean the immediate death of the personality. While the coarse rind of physical life is quickly cast off, the body of desire and the lower manasic sheaths have yet a life of their own; these existed prior to physical conception and they continue after physical death. The state where the desire and astral sheaths are discarded is called *Kama loka*, the "Region of Desire," while *Devachan* is the name given to that state of meta-

physical life wherein the finest of man's transitory vehicles is finally dissolved. It takes, the Teachers say, between 1,000 and 1,500 years for the average personality to be reduced to its basic elements, whether the skandhas of the lower man, which meet the Ego upon his return to earth, or the higher elements of the personal life, which become part of the soul itself.

Most men die with many unfulfilled desires. The lower desires include the striving for wealth, success, brilliance, social position, or power; the craving for pleasures of the senses and the gross bodily appetites; the feeling of covetousness, hate, and revenge—all these are longings which seldom gain satiety during life on earth. The higher desires include all elevating aspirations—the love of truth, of goodness and beauty; the desire to conquer weakness and strengthen virtue—all of which are likewise without fulfillment in the lives of most men. These energies are a living force and they must be exhausted, either on earth or thereafter, before the soul is free to enter upon a new cycle of existence.

Desires, high or low, are *substantial.* The *Kama-rupa* or "body" of desire is made of lives impressed by human thought and action toward selfish ends. Just as iron filings are attracted by a magnet, so these elements of Desire cling to man's inner vehicles, seeking channels of expression. Every feeling, every thought, low or high, must either be discharged without regret or other affinity, or else, if of the character of soul, be assimilated by the true nature of the man. Until man affords that energy of life a means of expression, whether during earth-life or in the post-mortem state, it remains as a shroud of desire, or a merely personal horizon, cutting the soul off from true Egoic perception.

During the period between death and birth, the Ego is thus occupied with the elimination and assimilation of the various elements of the personal life last lived. Herein lies the cause for the long interlude between incarnations. In Kama loka, the slag-pit of ungratified lusts, man is purged of his lower nature. This is a "nightmare" existence for the soul, in which phantasms of its own creation hold the stage. The organs, however, are the seats of desire, and these have died with the body, so that they no longer excite new desires, while the old ones cannot renew themselves and thus are quickly exhausted. It would take several volumes, Mr. Judge has said, to describe in detail the innumerable states or "lokas" in this world of desire, for each man's nature is different, with consequent variations in the subjective states after death. For most men, however, the whole process of sloughing off the kamic

elements is accomplished in a brief period. But it must not be supposed that this exhaustion of the lower psychic energies means that equilibrium is entirely restored and the debt to nature paid by a few moments of suffering. On the contrary, the tendencies given to the lives of the lower nature will all be met on earth in some future life, and then the adjustment will have to be made.

In Devachan the purified personal man partakes of the nectar of life's flowers, transmuting it into the subtle essence of soul knowledge. In this state of induced meditation, these germinal ideas must be gradually developed, elaborated and woven into the fabric of man's inner being. Only through this process can the embryonic aspirations mature and be assimilated by the Ego; thus, also, the soul delivers itself from the last vesture or remains of the old personality. The stay in Devachan furnishes at the same time a rest and fortifies the soul against the rigors and trials of its next incarnation. For however great may have been the harvest gathered in this heavenly state, this will avail the soul little unless turned to active potency in earth life.

But if a man would enter the ranks of the great benefactors of the human race, he must strive to give expression to all his highest longings while in a body, so that there will be no material to provide the sustenance for a time-devouring devachanic existence. This means that his only *un-satisfied* longing must be an overpowering desire to serve all that lives, and all his immediate wishes and intentions directed at the work which lies before him, waiting to be done here and now. Thus his psychic energies are dispensed with wisdom, each effort becoming effective, each action a fulfillment of his heart's ideal. Such beings generate no cause for Kama loka, have no need of Devachan. Their lower nature is no more, and their dreams daily become reality.

> To live as a conscious entity in the Eternity, the passions and sense of man must first *die* before his body does. "To live is to die and to die is to live," has been too little understood in the West.

THE GREAT CHAIN OF BEING

From *Gods* to *men,* from Worlds to atoms, from a star to a rush-light, from the Sun to the vital heat of the meanest organic being—the world of Form and Existence is an immense chain, whose links are all connected. The law of Analogy is the first key to the world-problem, and these links have to be studied co-ordinately in their occult relations to each other.—*The Secret Doctrine.*

FUNDAMENTALS

IT is good for the world to know that H. P. Blavatsky actually resurrected an old and little used word in the term Theosophy, when she sought the appropriate designation by which each and all could refer to one common "teaching," to divine wisdom as opposed to fallible mundane knowledge. A few centuries earlier the words "psychology" or "philosophy" might have served, but those words are now used with quite other signification than their etymology suggests. The term Theosophy still stands clear in its original meaning, and will so hold to its original intent so long as students remain who study and refer to it constantly.

No rule bars a man from studying astronomy. But if he insists on calling it chemistry, he is bound to lead himself and others into great confusion. The same holds true with those who study astrology, necromancy, numerology or "applied psychology" and who insist upon calling such dabblings "Theosophy." It is a mistake to think, because of H. P. Blavatsky's great tolerance and her reiteration that all religions come from one common source, that such tolerance can possibly mean anyone's guess is to be called Theosophy. Axiomatic, self-provable principles are what is meant by Divine Wisdom. They have as much to do with "guessing" as geometry has to do with random fantasy.

Casual inquirers on Theosophy often want only to have their personal problems "solved." The fundamental ideas have no meaning for them. Or they want a statement as to whether such and such a person was an adept or an impostor, whether such and such an one was not "greater" than this other "personality," and so on. Theosophy is not a substitute for a personal god nor a miraculous purveyor of infallible information. To ask of it dogmatic solutions and "answers" is to abdicate one's own powers of intuition and reason. Its fundamental propositions have nothing to do with the history of any sect, the personal career of any person, the detailing of any event in time or place, but by the study of these propositions, any man, of any sect, caste, or creed, can draw his own conclusions and make his own particular applications.

It is from the primary concept of the Reality of Oneness, despite the diversity of appearances, that Theosophists understand God to be in all nature, and from which comes the true understanding of Brotherhood. It makes Theosophists "Brothers to all men and nations throughout the world," and brothers to all that live. Some understanding of this basic fundamental Principle is necessary for any degree of knowledge of the manifested universe.

Within the multiplicity of this universe, an integrating rhythmic law is found. Everything is connected and related—both subjectively and objectively—because the rhythm of a universal pulsation is transmitted to all. The analogy of an ocean of life enables us to see that the motion of the "water" leaves no drop unaffected. It is the ocean itself, pulsating with its own life, and not some external force which constitutes the "waves."

Brotherhood is an implication and application of the first fundamental proposition of Theosophy. Brotherhood is a human attitude taken in consequence of consideration of a principle—the fact of unity of consciousness. So, with our study of the second proposition, Law, it is natural for the human being to consider the implications for himself. Men strive to understand the universal by perceiving its action in particular instances. But, in a universe of interdependent beings, we cannot live by a law of our own private making; we cannot escape the inevitable reactions following upon our actions. This is no matter of decree; justice is not the human allotment of "reward" and "punishment." The "law" is *just* only because it is inexorable. It is inexorable only because it is inherent in the nature of all. No particle in the universe, when it has once been affected and impressed by contact with the rest of nature, can remain unchanged by the impression. To believe that the impressions made by ourselves can be made "not to have been" is an obvious impossibility. What would the process of learning amount to, if we set ourselves to act counter to our own experience, to act as though that which we know, we know not?

Once a man aids or assaults another life, the law is unerring. It is not his to decide how the beneficiary or victim will feel toward him. No priest or intercessor can *make* the one affected *feel* contrary to the nature of his experience. The "punishment and reward" of this law are but just reactions from both the subjective and objective planes of experience.

The teaching of evolution, which is the postulate of the third fundamental proposition of Theosophy, makes it clear that law is not merely a swinging of the pendulum of action and reaction. The adjustment of effect to cause is a measured process. But if the story were all told when we say that action *equals* reaction, there would be no progress, but only meaningless motion. Every process means experience, which is retained by beings as memory and learning. Each new impression is piled upon prior "learnings." Out of the homogeneous whole, certain currents and streams develop, as certain lines

of experience become deepened relative to others. There is diversity of experience in the infinite passage of time, and infinite hierarchies, classes, and "kingdoms" evolve themselves. Wherever there is Number, there is Order. Call it the order of position, combination, pattern, or arrangement; it is through these various contacts or juxtapositions that specialized experience is gained, and evolution or progress is brought about. Who is it, that upon awaking remembers and profits by the preceding day? He alone who *lived* that preceding day. The secret of evolution is the secret of Being. It is no physical process of changing forms, but of an increasing profit of learning which causes ever more *adaptive* relationships within the degrees of varied intelligences.

Without the concept of Karmic Law and Reincarnation, however, evolution would be a "miracle." How could *new* and virgin untried life-power, simply by the possession of physically produced bodies, be able to inherit and to possess the learning of another—of an entirely separate and uniquely integrated personality, as materialists imagine?

To state that the heart of Theosophy is to be found within the three fundamental propositions of the Secret Doctrine is to say no more nor less than that Geometry deals with lines, surfaces, and solids. It was H. P. Blavatsky who brought the teachings which *she* called Theosophy to the Western world, and going directly to her teaching to know what she meant by the word Theosophy is only fair. When we do, we shall find that the entire *Secret Doctrine* is an amplification and explanation of these main ideas. There is no field of knowledge left out of her consideration: Science, Religion, Literature, and Philosophy are all dealt with in great detail. But no mere section of knowledge, no branch of science or religion can be called "Theosophy." They are all a part of it, but not the whole.

The teaching of Theosophy, in the United Lodge of Theosophists as in *The Key to Theosophy,* has always been done along forum or discussion lines. There is first a presentation of the teaching; questions and answers then follow to clarify meanings. The teaching rests upon a sound enough basis that scrutiny, examination, and investigation will lead to spontaneous recognition of its inherent reasonableness. There is no conventional "forbidden" question. Conformity to a code of ideas is not any part of the program. Conformity to reasoned and intuitional understanding is the valid dissolver of controversy, an understanding nourished by constant recourse to the eternal verities.

ON THE LOOKOUT

"Birth Rate Soars"

From Vienna comes word that "The birth rate of this former Austrian capital has recently risen so fast and has reached such a height that the hospitals and sanitariums are unable to accommodate all the expectant mothers." (New York *Times,* June 9.) Here is direct evidence of the operation of the law stated by Mr. Judge in *The Ocean of Theosophy* (pp. 77-8): "Whenever there occurs a great number of deaths by war, pestilence or famine, there is at once a rush of souls to incarnation, either in the same place or in some other place or race." Without doubt, the extraordinary adjustments now going on in Europe and the East will bring numerous changes in the distribution of world population. To understand their meaning in any detail, however, would involve a profound study of the teachings respecting sub- and family-race evolution, and the correlation of these teachings with the available statistical data.

Europe's "High Noon"

For example, the sudden rise of Europe is attributed by the Theosophical Adepts to the "rush" onward to its apex of development of one of the sub-races of the great Aryan Root. What modern historians call the Middle Ages was simply the transition period of the dominant western sub-race, a cycle of obscuration prior to the "brilliant noon" of European civilization. There have been other such "noons," with subsequent sudden declines. According to Mr. Sinnett's Occult Teacher: "Less than two centuries prior to the arrival of Cortez there was as great a 'rush' towards progress among the sub-races of Peru and Mexico as there is now in Europe and the U.S.A. Their sub-race ended in nearly total annihilation through causes generated by itself; so will yours at the end of its cycle." Factual evidence of the rapid growth of Europe's population is provided by José Ortega y Gasset in his *Revolt of the Masses:*

> From the time European history begins in the VIth Century up to the year 1800—that is, through the course of twelve centuries—Europe does not succeed in reaching a total population greater than 180 million inhabitants. Now, from 1800 to 1914—little more than a century—the population of Europe mounts from 180 to 460 millions! I take it that the contrast between these figures leaves no doubt as to the prolific qualities of the last century. In three generations it produces a gigantic mass of humanity which, launched like a torrent over the historic area, has inundated it.

"Causes Unkown"

While there may be some doubt as to the accuracy of statistics relating to the Middle Ages, the fact of an extraordinary acceleration in population growth in Europe during recent centuries cannot be questioned. Since the decline in the birth rate among the white races set in, scientific bodies have been giving serious attention to such major fluctuations in population. Science Editor John J. O'Neill includes the following in a report of a symposium held by the Population Association of America (New York *Herald Tribune,* Nov. 27, 1938):

> There was a sudden rise in the population curve of Europe nearly 300 years ago; the causes never were definitely determined. This upswing came in time for peopling of the New World, Africa and Australia. The downswing is coming at a time when governments are worried about the problem of unemployment. The population curve seems to be rising and falling in harmony with some larger cycle, the identity of which cannot be guessed at the present time. Scientists are interested in the mechanics of the phenomena. They care little whether the causes are psychological, biological or economic.

Mr. O'Neill is confident that science will learn how to control population growth, but this is extremely doubtful. The "controlling factors" are simply the Karmic cycles of racial and national incarnation, which are somewhat outside the field of orthodox scientific investigation, and are likely to remain so for quite a few years more. Certainly they will never be discovered by a search for "mechanics" in deliberate neglect of whether the causes are "psychological, biological or economic."

White Birth Rate Declining

From the figures of modern population experts, it appears that a new cycle involving definite changes in racial dominance began with the twentieth century. Wallace R. Deuel dramatically presents facts which have been worrying sociologists for a generation (Philadelphia *Bulletin,* Oct. 11, 1938):

> The white peoples of the earth are dying out. In general, birth rates in the United States, the white portions of the British Empire and Europe have been falling steadily ever since about 1900. Already so few babies are being born in America, the white British dominions and most of northern and western Europe that the populations of these countries either actually have begun to shrink or will do so within 10 or 20 years.
>
> This threat of a decline in the white races of the west has been concealed—death rates have fallen faster than birth rates, and total populations, therefore, have continued to increase. But these in-

creases are only due to the fact that people are living longer. The white races are aging. And too few babies are being born to take the places of the older when they die . . .

Among countries for which statistics are available, only the yellow peoples seem to be flourishing biologically. Japan has only one-half the population that Germany does without Austria, but twice as many babies were born in Japan in a year as were in the Reich before the Nazi revolution, and the excess of births over deaths was four times as great.

RUSSIAN AN EXCEPTION

Both Germany and Austria, says Mr. Deuel, suffered the worst decline in birth rates of all the countries of Europe. After the Nazi revolution, however, as a result of a gigantic campaign against "race suicide," this trend was modified to some extent. "But there are still 11 per cent too few babies born alive in Germany every year to maintain population growth past 1960." Thus the general direction of the European birth rate is downward. According to a study by A. M. Carr-Saunders, English population expert:

With the possible exception of Russia, the rate is falling everywhere, and there is no sign that it is approaching stabilization in any country. In north and west Europe and in Austria and Hungary, where the rate is below unity, the population will presently begin to decline unless there is an immediate and considerable rise in fertility. In the remaining countries the population will continue to increase if fertility is stabilized at its present level; but of stabilization there is . . . no sign, and these countries are approaching year by year a time when their populations will no longer replace themselves . . . again, since experience seems to show that, where fertility has begun to fall latest, it has fallen most quickly, we may expect the decline of fertility in south and east Europe will be rapid . . . Russia is in a different position . . . It is almost certain that fertility will fall heavily in Russia, and it may fall with very great rapidity. But it is still so high that the population may well double itself before it stabilizes. (*World Population,* Oxford, 1936, pp. 129, 136.)

AMERICA'S POPULATION PROBLEMS

The population of the United States also threatens to dwindle. Starting its national existence with about 4,000,000 citizens (3,929,214, according to the 1790 Census), this country increased its population by one-third every ten years prior to the Civil War. Since that time there has been a steady decrease in the rate of increase. In 1888, when the population was about 60,000,000, the annual growth amounted to 2.5 per cent. Fifty years later, in 1938, when the

population was estimated at 130,215,000, this rate had fallen to .7 per cent a year. (*Time,* Nov. 28, 1938.) Last year Dr. Henry F. Helmholz, president of the American Academy of Pediatrics, pointed out that in 1937 there were 1,300,000 fewer school children in the United States than in 1930, and that the birth rate had dropped to the lowest level in history. (New York *Times,* June 2, 1939.) "There was a very marked increase in the birth rate immediately after the World War'" he said, "but this has gradually dropped off." Immigration, which for years outweighed the natural growth of population, has been reduced to insignificance. In 1938, immigration exceeded emigration by only 43,000. However, this figure may be substantially increased by refugees from the Old World.

Birth Rate High In Rural Areas

Today the American birth rate is highest in the farm regions and lowest in the big cities. According to Dr. Frederick Osborn, anthropologist of the American Museum of Natural History, the rate of reproduction in the United States is about 95 per cent, or 5 per cent short of the rate required for replacement of the present population. (New York *Times,* April 7, 1939.) Cities of greater than 100,000 population have a reproduction rate of only 75 per cent; towns of 25,000 to 100,000 show a rate of 88 per cent, while communities of 10,000 have a rate of 97 per cent, just short of replacement. The populations of rural villages replace themselves at the rate of 137 per cent, and farms have the highest birth rate—169 per cent of their population. There are further facts of interest:

Birth Rates By Occupation

Racial, social and educational standards all play vital parts in the decline of America's population, according to Dr. Osborn. He said the Jews "probably" were short 50 per cent of having enough children to replace their number in the next generation. Reproduction is highest among those most isolated, most limited in economic opportunities and most lacking in educational facilities, he added. Dr. Osborn listed differences in reproduction among various occupational groups as follows:

Professional	76
Business and clerical	85
Skilled labor	106
Semi-skilled	103
Unskilled	117
Agricultural labor	132

"CULTURAL" ANOMALIES

Dr. Albert Edward Wiggam, well known lecturer and writer on science, discussing these problems, remarked recently that "Knowledge of birth control is the overshadowing fact of the modern world." (*Foothill Review,* Feb. 11, 1938.) He offered the following facts:

> In North Carolina 40 per cent more children are being born than are necessary to replace population. In Indiana the birth rate will soon be below the replacement line. In the State of California, the white population is now dying at the rate of one-third of the population every generation . . . Yet an index of cultural and intellectual development of the states shows Washington with the highest rating, California second and Oregon third.

Ironically, California, second in "cultural and intellectual development," has also the highest rate of juvenile delinquency. And in 1934, the California birth rate was lowest in the country. In the words of a journalist, "California is the land for hasty marriages and multiple marriages, but not of fruitful marriages." California's 1934 birth rate was 12.7 per 1000, while New Mexico, only 1000 miles away, had the highest birth rate of all the states in that year—27.9 per 1000. The birth rate for the nation in 1934 was 17.1 per 1000. (Los Angeles *Times,* Aug. 15, 1937.)

"THE WORK GOES ON"

It might be supposed that America, the future home of the new race, should be exempt from the general trend of population decline. That continent, however, is peopled almost entirely by European stocks whose descendants must naturally participate in the common Karma of western peoples. But some day the rising tide of the great new cycle of race evolution will be recognized by all. In America, wrote Mr. Judge,

> . . . silently the work goes on; there European fathers and mothers have gone, establishing currents of attraction that will inevitably and unceasingly draw into incarnation Egos similar to themselves. And the great forward and backward rush is completed by retarded Egos as they die out of other nations, coming meanwhile into flesh again among the older races left behind (THEOSOPHY IV, 404).

SOCIAL PLANNING AND RESULTS

In the summer of 1933, a Federal project of homesteading was begun in West Virginia to solve a local unemployment problem. A community costing more than $2,000,000 was planned and created by remote control from Washington, D. C. Pre-fabricated homes were shipped from an Eastern factory, assembled on land which

had been one large farm, and the result christened "Arthurdale." Coinciding with the first serious epidemic of American social planning, the founding of Arthurdale occasioned considerable interest among liberals and socialists who looked to the model community for a practical confirmation of their theories. Now, a few years later, Millard M. Rice tells its sad tale of failure in his "Footnote on Arthurdale," in *Harper's* for March:

> Whether [he writes] it is because of too much hope, too much haste, too much publicity—or a combination of all three—Arthurdale after six years is at a stage where one of its staunchest defenders, while still vigorously defending the idea and the ideal behind it, could say of it reluctantly that "it is chiefly valuable as showing what not to do."

Laboratory Test

The Arthurdale experiment should be studied as laboratory verification of Theosophical teachings on social reform. Most of the modern social theories regard man as simply a social animal—an economic unit whose difficulties are laid to environmental and financial maladjustment. In her article, "Let Every Man Prove His Own Work," H.P.B. shows the fallacies of this over-simple diagnosis, observing:

> The secular philanthropist is really at heart a socialist, and nothing else; he hopes to make men happy and good by bettering their physical position. No serious student of human nature can believe in this theory for a moment. . . . It is a strange thing to observe how practical philanthropists, after long and bitter experience, arrive at a conclusion which, to an occultist, is from the first a working hypothesis.

"New Wine in Old Bottles"

While Theosophists are "the friends of those who exercise practical charity, who seek to lift a little of the tremendous weight of misery that is crushing down the poor," they cannot forget that "To seek to achieve political reforms before we have effected a reform in *human nature, is like putting new wine in old bottles.*" As Charles Nordhoff, a student of many social experiments, observed sixty-five years ago: "Religion must be the foundation of every human society which is to be orderly, virtuous, and therefore self-denying." (See Theosophy for January, 1940, p. 115.) The writer of the *Harper's* article on the Arthurdale community suggests that its breakdown "seems to reaffirm the belief that revolutionary change is not

possible for the human animal." The Theosophist would further admit that *no* change for the better is ever initiated by the animal element in human nature, but would add that the animal element *is not the man.* It is precisely because man has been regarded as an animal who will respond to no other than an incentive of material betterment, that modern social experiments inevitably fail. They provide no basis for the psychic, mental and moral alterations which must precede and support any effective transformation in the condition of the underprivileged and oppressed.

DID THE GOVERNMENT "HELP"?

In the original conception, Arthurdale was planned with the idea of "helping the homesteaders to help themselves." But, says Mr. Rice:

> When government stepped in with relatively unlimited resources of both planners and funds a new note was struck. Planning was done for, rather than with, prospective homesteaders. Perfection rather than reality became the goal. There is much testimony and ample evidence that as the perfectionist idea grew the zeal of the homesteaders diminished until it became an attitude of grateful resignation. . . .
>
> Obviously, the immediate effect upon the fortunes and morale of homesteaders who have been lifted from want to comfort and present security is quite evident. . . . But the co-operative spirit so evident at the beginning of Arthurdale is fading. I can illustrate that by a remark made in my presence by the wife of a homesteader. We were looking at a photograph taken early in the life of Arthurdale showing several of the homesteaders seated on the steps of the old mansion house. Their faces were wreathed in smiles. The wife, whose husband was in the photograph, said, "You couldn't get them to smile like that now." I asked why not. She replied, "I'm afraid we are too jealous of one another now." Further discussion brought out that there is a feeling on the part of many homesteaders that perhaps the other fellow is getting more than they—perhaps more pay or perhaps he gets some improvement to his homestead others do not receive. For everything comes from the government.

SUMMING UP

While Mr. Rice nowhere points out that the real difficulty of modern social planning lies in its materialistic bias, its inability to foster the qualities so necessary to unselfish co-operation, his closing comment comes close to the truth:

> It [the Arthurdale experiment] has shown the extreme difficulty of economic and social planning, in detail, by absentee planners. Whatever virtues may be inherent in the broader reaches of planning seem, in the light of the experiences at Arthurdale, not to extend downward to detailed planning which remakes the lives of those for whom it plans. Its experiences seem to indicate that families cannot be set down in a ready-made community by social planners and be expected to adapt themselves efficiently to an environment in the development of which they have had little part.
>
> In short, Arthurdale seems to reaffirm a belief still strong that men must find their own places in life; must work out the solution of their own problems; must do this by a process of adjustment and readjustment rather than suddenly—with sympathetic help, if necessary, from those more fortunate, but without their dictation.

"The Busy Unemployed"

In bright contrast to the Arthurdale fiasco is the amazing success of the Santa Monica (Calif.) Unemployment Citizens League, founded at about the same time as the experiment in West Virginia. This venture, described in the *New Republic* for Jan. 15, was begun by a score of men who were both unemployed and so old that they had little hope of obtaining regular work. Today the League operates a "Jack-of-all-trades" business which keeps busy several hundred men and keeps their families off relief rolls. Starting with a small vegetable garden, the first members of the League soon found it more profitable to clean up large public markets of the community in return for leftovers—fruit and vegetables which they used and distributed among the needy. Eager to work, these unemployed soon found other useful tasks. With occasional aid from various sympathizers, the League gradually acquired a fishing boat, several trucks, and an enormous woodpile which otherwise unoccupied members split up. The men do odd jobs around the community; the women sew, cook, clean, and care for children. All sorts of services are bartered for food and clothing. Cash income is produced by the sale of old newspapers, cordwood, and junk collected by the members. If there is a surplus in some great food-producing area, the League makes a deal, sometimes receives a gift. Ready to help all unfortunates, it gives free housing over night to all needy transient persons or families who arrive in Santa Monica, serve them free breakfast, and no questions asked. Visitors who stay longer must work, men at chopping wood, women in sewing rooms and kitchen.

THEY WORK BECAUSE THEY WANT TO

During the tough depression winter of 1934–35, the active membership of the League reached 1,700; it now has about 300 members —evidence that the others have found better jobs. The League co-operates with twenty-two other unemployed-citizen leagues similar to Santa Monica's, exchanging surpluses of various food products. A central storage depot in Los Angeles is the point of distribution of these surpluses to places where they are needed. Frank J. Taylor, the *New Republic* writer, quotes the manager of this warehouse on the rules which apply in all the leagues:

> Every member works a minimum of sixty hours a month or more, as he or she feels like it. Most of them want to work more.
>
> "Does the man who works five days a week get more food than the man who works two days?" we asked.
>
> "Not unless he's a bigger eater, or unless he has more mouths to feed," he replied. "The basis of work is willingness. The basis of distribution is need."
>
> The fascinating feature of each exchange is the enthusiasm and contentment of the members. Everyone has a smile with his "Good morning," when he comes to work. Nobody leans on his shovel, and a man sawing wood saws as if he meant it. Everybody has a feeling he is doing something for somebody else, not merely helping himself —doing something to keep not only himself but others off relief.

The "busy unemployed" of Santa Monica and neighboring California communities have demonstrated what theosophists often repeat—that a man may be out of a job, but he need never be *out of work!* These elderly citizens have solved their unemployment problem with self-induced and self-devised efforts, co-operation and unselfish mutual aid, and eager, *cheerful* self-reliance. They were helped, it is true, but helped by individuals who saw their need, sympathized and really "helped them to help themselves." Sociologists who are trying to "blue-print" an ideal social order could discover the principles that must guide all such efforts by comparing the Arthurdale failure with the Santa Monica success. Arthurdale has "experts," but the League members have the will to *work together.*

WANTED—PRACTICAL MORALITY

Discussing "The Dilemma of the Present-Day Moralist," Harold C. Brown of Stanford University condemns the theoretical ethics of the academicians as a "leisure-class" morality which consistently ignores the vast social problems of modern life. (*American Scholar,*

Spring, 1940.) While textbooks occasionally deal with real moral problems, "the solutions," he says, "are little better than expedient compromises in settings so complex that no textbook solution can be more than a pleasant gesture toward reality." Morality must be integrated with the needs of everyday living, must become a rational guide to conduct. Our traditional religious morality stands convicted of deliberate neglect of the practical problems of our "Christian" civilization, while the ethics of the schools "still remains in the lecture halls." Since John Stuart Mill, says Dr. Brown, ethics has been "a purely cultural study." He notes "the surprise of students to find that something mentioned in a philosophy class had meaning for the world outside." Christianity shows a like disregard of the facts; those who preach morality the loudest, practice it the least. Says Dr. Brown: "The teachings of Christ have been assumed as sanction for the Crusades, the Inquisition, the World War and perhaps even the British foreign policy."

The Dilemma's Other Half

A "dilemma" is composed of two discouraging alternatives. Contrasted with the empty platitudes of Church and School are the "practical" efforts of reformers. In the endeavor to be practical, Dr. Brown shows, ethics often becomes simply a Sunday School-like treatment of petty vices. He quotes from the Preface of Felix Cohen's *Ethical Systems and Legal Ideals* to illustrate the triviality of modern moralizing:

> Our moralists have abandoned the sovereignty which Greek and medieval moralists once exercised over the really improved realms of human conduct, the realms of art, thought, industry, the distribution of economic and political powers, friendship and war. Our moralists speak only of petty things, of lying, stealing, and murdering in their retail forms, of barren desires, of ugly manners. It would not be unfair to say no avowed ethical philosopher in the last one hundred years has made a single fundamental criticism of the established institutions of modern society.

To this devastating indictment Dr. Brown adds a searching question of his own:

> How can such shrunken moralists build in the tortured and propagandized world of today the moral stamina to hold fast to the freedom and standards of living that are requisite to the realization of moral progress, and guide us amongst conflicting programs of action to espouse those that make for a society more capable than this of integrating the practical problems of living with the conditions for the improvement of human character?

WHAT CAN BE DONE

"The prospect," he fears, "is not bright." Dr. Brown's comments parallel those of Archibald MacLeish, Librarian of Congress, who has traced the disorders of modern civilization to the failure of the intellectually competent to fulfill their responsibility to society. (See the opening article in THEOSOPHY for July.) Dr. Brown thinks we must replace the "mouthing of inane slogans" with a morality which regards the good of the social *whole* as its sole legitimate end; further, "the moralist must not only depict the good life but must also show the conditions under which it can be obtained." Rational beings must have reasons for ethical conduct:

> The problem . . . for us [writes Dr. Brown] is not so much to discover virtues as to justify those known as making for a better life. If they do not appear to do so, then either we are mistaken in taking them for virtues or else we are living in a world so badly organized that the virtuous life is impossible in it. Now it is contrary to all intellectual integrity to remain in this impasse.

A FOUNDATION FOR ETHICS

The vital need, then, is a philosophical outlook which makes virtue rational. This has been urged by Theosophists for generations. "Objectors to the doctrine of Karma," H.P.B. wrote in *The Secret Doctrine,* "should recall that it is absolutely out of the question to attempt to reply to the Pessimists on other data." (II, 304, fn.) Only ignorance of philosophy and materialistic prejudice prevent modern moralists from recognizing this important truth.

Dr. Brown is correct in pointing to the need for the assumption of social responsibility by educators and professors. They, above all, must have a foundation in moral principles before there can be any intelligent social planning; today, as in Krishna's time, "the best of men" must be exemplars to all the rest. Dr. Brown has elsewhere demanded admission "that we are but animals," and now, without seeing the connection, he deplores the inevitable results of the teaching that men are irresponsible creatures. The primary need," he says, "is a more penetrating understanding of the processes of social history." The processes of social history are influenced by just such widely held ideas as that involving man's close kinship with the apes. "Penetrating understanding" of social history will never be forthcoming until the disastrous effects of scientific animalism are recognized.